PHRENOLOGY

PRACTICALLY EXPLAINED,

ILLUSTRATED AND APPLIED.

BY

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Love, Courtship, and Marriage.
Concise Definitions of the Mental Faculties.
Harmony of the Skull, Brain and Mental Organs.
Dr. Gall and Brain Dissections: Telling Facts.

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PHRENOLOGY UP TO DATE.

A CHAT WITH PROFESSOR J. MILLOTT SEVERN.

Phrenology has made considerable advances of late. It is not so very long ago that it was viewed with a great deal of suspicion, its professors dubbed charlatans, and those who were bold enough to profess any measure of credence to its teachings viewed with a pitying smile. But during the last few years things have changed. Phrenology has been placed on a proper basis as a legally recognised science, and with the advent of a new and more earnest class of practitioner it bids fair to occupy a very high place in the estimation of the public, from the highest to the lowest. It was with the idea of gaining some notion of the position taken by the science at the present day that we called on Professor J. Millott Severn, one of its foremost exponents, the other day at his house in West Street. In the course of a long chat we were able to gain much enlightenment.

"Well," said the Professor, as we sat in his cosy consulting room crowded with portraits of the celebrities he has interviewed and phrenologically examined, "I'm more used to interviewing people than being interviewed myself."

"Suppose we begin at the beginning," we suggested. "You are not a Brightonian?"

"No," he rejoined, "Derbyshire is my native county, and I began studying Phrenology as a boy of 14."

Once started it was clearly evident that on the subject which he has made his own he is an enthusiast.

"I believe," he said, "that there is a great future before Phrenology. It is becoming more and more appreciated. There is a demand for a better class of phrenologist. In the near future there will undoubtedly be an educated class of professors of the science, including in its ranks men from the medical and other professions."

Passing on to speak of more personal matters, the Professor gave us some idea of the amount of work he manages to get through. In addition to his regular phrenological duties, he finds time to write some forty or fifty original sketches and articles a year, some of which will eventually appear in book form. He is a regular contributor to "The Popular Phrenologist," and he also writes on his own subject for American journals. He has personally examined very many eminent men and women.

It is some years now since Mr. Severn fixed his home in Brighton, where at that time Phrenology was at rather a low ebb. Previous to this he made professional visits to most of the large towns, and when in Oxford he examined over 2,000 of the undergraduates. At one time he did a good deal of lecturing, and his interesting and instructive addresses at the weekly meetings of the Brighton and Hove Phrenological Society, which he was instrumental in founding, are one of the most attractive features of the society's proceedings. At the present moment the professor has his time very fully occupied. He is writing a remarkably comprehensive series of articles on "Occupations and Professions," illustrating the qualities required for various pursuits. He has collected material for the series with the most painstaking thoroughness, interviewing workers in various occupations, and gaining a knowledge of the operations of their particular trade.

It was a thoroughly interesting half-hour with Professor Severn, and, indeed, nobody can be long with the well-known phrenologist without being impressed with the depth and variety of his knowledge, his skill and ability in his profession. He is prepared for any labour or any sacrifice in the cause of the science which he has done so much to advance. "It is a great responsibility that attaches to phrenologists, and they feel that responsibility very deeply," he said, as we took our leave.—*Brighton Gazette and Hove Post, September 6th*, 1900.

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BRIGHTON'S PHRENOLOGIST HONOURED.

One of the foremost of our present-day Phrenologists, one of the most enthusiastic devotees at the shrine reared by Gall, one of the most successful of our professional brethren, and therefore one of the most valued exponents of the phrenological art in England to-day, is Mr. J. Millott Severn.—*From the British Phrenological Year Book*, 1896.

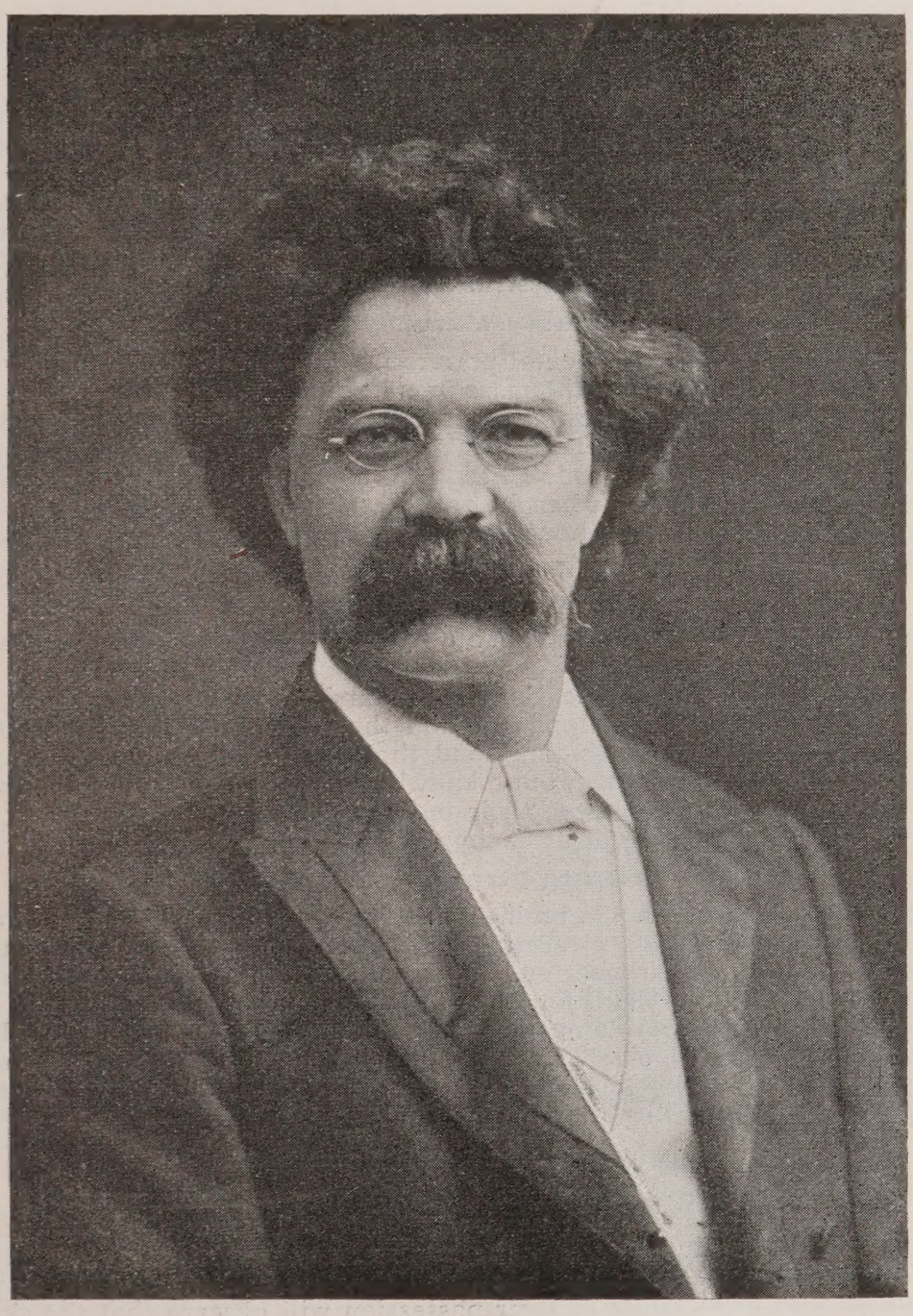


Photo by Cresendo. The Arcade, Reading.

Professor J. Millott Severn, F.B.P.S.

A distinction has fallen to Mr. J. Millott Severn, F.B.P.S., the well-known Brighton Phrenologist. On Tuesday evening he was elected as President of the British Phrenological Society, Incorporated, London, 63, Chancery Lane, W.C. Mr. Severn's success is recognised as a splendid achievement by country and professional members in Ireland, Wales, Scotland, and various parts of the country.—*Brighton Herald, March 20th*, 1905.

THE HARMONIOUS ARRANGEMENT OF THE SKULL, BRAIN, AND MENTAL ORGANS.

The more we study man's physical constitution and his mind the more reason we have to exclaim, "how fearfully and wonderfully is he made," how harmonious is his whole development; how diverse his capacities; how wide his sphere of action, and his opportunities of usefulness, and of mental and physical improvement. The amount of physical strength a man in health and of suitable build is capable of displaying by the regular and systematic training of the muscular system is, in many cases,

Simply Marvellous;

but the extent to which the mental powers may be developed by proper education, study, or training is still more wonderful.

Where there is a deficiency in size the manifestation of great powers cannot be expected, yet it is oftentimes surprising how much an individual with only a moderate, or even a small head, can accomplish in such pursuits as are congenial to his tastes, when he really makes up his mind and is determined to do his best; and though genius may not be expected to be manifested where it does not exist—yet it is

Encouraging to Know

that every organ of the mind is capable of being improved and developed by exercise.

A brief description of the skull, the grandeur of its arrangement, and how it facilitates brain development, and the harmonious arrangement and development of the mental organs, and the way in which they combine to operate, is not only interesting, but a knowledge of the same should be helpful to those who desire to improve their mental condition.

The skull or brain casement is simply formed as a protection for

The Delicate Structure of the Brain

and gradually grows with the brain as it develops, just as the shell of a nut grows around the kernel, protecting it and growing larger as it enlarges. The skull is formed to protect and not to hinder the growth of the brain.

It may be a little difficult for some to understand how the brain and skull develop, and how the development affects the intelligence. I will briefly endeavour to make this clear. When any part of the muscular system is brought into activity by physical exercise the blood is drawn vigorously to that part, the result being that the part is

Strengthened and Enlarged

in proportion to amount of exercise taken. This may be perceived by heat, throbbing, or irritation in that particular part, or by a swollen appearance. So it is with the brain: wherever the brain or any part of it is exercised the blood flows more freely to that part, and thus strengthens and develops it.

Those who have skulls in their possession will observe that the skull is divided into sections, and that these sections or parts are knitted together in dovetail fashion, by zig-zag seams, which are called sutures, and that in some skulls these sutures are more distinctly marked than in others. This is

Another Grand Arrangement

which nature has provided. These sutures answer more than one purpose. When the brain or any mental organ is vigorously exercised, as, for instance, during excessive study, and the blood flows more rapidly to that part in consequence, the extra pressure caused thereby tends to slightly force the skull, and in cases where these sutures are not entirely closed, as in youth or in one of very active mentality, these small dovetailings slightly yield,

Allowing the Brain to Expand;

the yielding of the sutures thus give relief for the time being from the pressure caused by the extra flow of blood to the brain. After the study is over the extra blood gradually returns to other parts of the system, but not without having left small particles of suitable material for developing both the skull and the brain tissues; the sutures gradually close and the brain resumes its normal condition; except that the mental organs are strengthened and the parts exercised are developed accordingly. It may be small, infinitesimally small, too small to be perceived at once, but continual exercise, with its

Slight but Gradual Development,

will soon be perceived, and the head of a studious individual measuring 22 inches may after a time grow to measure 22½ inches or more.

As a proof of the gradual development of the skull and brain, and that the degree of intelligence corresponds with the development, the circumference measurement of the head of a child under a year, though varying considerably from 16 inches, is seldom more than 18 inches. A man of full average intelligence is about 21½ to 22 inches, one of very powerful mind is 24 to 24¾ inches, while that of an idiot generally remains under 18.

It may be well to mention, as an

Encouragement to Young People

who desire to improve their mental qualities, that they should endeavour to keep the brain susceptible to development by devoting themselves regularly to study from their youth up, otherwise, when there is no effort made to keep the mind active by systematic thought and study, these sutures become knitted together very firmly, making it more difficult to develop the intellect or the mind again susceptible to high culture.

The late Mr. Gladstone is

A Splendid Example

of a man who kept his mind susceptible to high culture from youth to old age.

These sutures, or divisions, answer again another wise purpose. It is often argued that if the brain is such a delicate instrument and plays such an important part in the manifestation of intelligence, what have we to say when such severe

Accidents Happen to the Brain

that portions of it have actually been removed by accident or by operation without materially affecting the intellect. The brain is duplex, the same as are the organs of sight, hearing, and smell; the brain, has therefore two hemispheres, representing the mental organs, the same on each side of the head, and each capable of acting separately. An accident to one side of the head oftentimes does not affect the intellect more than an accident to one eye affects the sight. The remaining perfect eye still performs the functions of seeing; so the corresponding organs to those affected in the other hemisphere of the brain still perform the functions allotted to them, though perhaps not in so strong a degree as when working in perfect unison with their corresponding organs.

Again, the skull, from its rounded form and grand design, affords

A Splendid Protection for the Brain

These suture demarcations act as would a diamond cut on a piece of glass, so that when a severe blow is received on the head such as would crack the skull, the accident would generally extend only to the nearest suture division. Thus the whole of the head is oftentimes saved from being involved in an accident, which might have proved very serious were it not for these sutures dividing the parts, and thus preventing the damage extending. This will be seen to be a splendid provision in case of accident to the skull.

Though the brain in living individuals is hidden from view, yet its protecting bony casement is moulded upon the organ so far as to indicate with an accuracy sufficient for every practical purpose the quantum and configuration of the contained material.

It is a Mistaken Idea

to think that Dr. Gall, the discoverer of Phrenology, first mapped out the

skull into so many compartments, and then tried to mould Nature to his speculations by assigning different faculties of the mind to different parts of the brain; on the contrary, he first observed a correspondence between particular mental powers, as manifested in the characters and actions of individuals, and particular prominences or conformations of the head; and it was only after repeatedly observing the concomitancy between the powers and the conformation that he held the relationship to be inseparably connected.

Each Organ has an Interesting History

in connection with its discovery, and it is worthy of note that in scarcely a single instance did Gall, or others associated with the discovery of the organs, make a mistake with regard to their proper location as recognised at the present time. When nothing had been discovered relative to the mental functions blank spaces were left on the phrenological busts. Nor did the science come to light all at once; at least seventy years had elapsed from the first observations relative to the discovery of the organs, while Gall was yet a schoolboy, to the last recognised discovery. In making his observations Gall noted a fact at one time regarding the forehead, at another time regarding the back-head, and at a third time regarding some other part of the head; he thus in the course of years accumulated an immense number of facts; there was no preconceived order or system in the observations he made, yet what system of the mind exists in which order and beauty are more conspicuous.

The harmony manifested in the arrangement of the mental organs when carefully observed is indeed beautiful, and shows at once

The Truth and Grandeur of Phrenology

as a science; for notwithstanding the erratic mode in which the organs were discovered we find no unnatural mixture or jumbling of the organs; those of the same kind are found in juxtaposition—allocated in the most scientific and systematic manner. For example, the intellectual organs of observation, thought, reflection, and reason are situated in the forehead, or frontal lobes of the brain. The social and domestic organs, inhabitiveness, friendship, conjugality, parental love, and amativeness in the back-head, or posterior lobes. Those of passion, appetite, force, executiveness, and self preservation in the side-head, or middle lobes. While those of an aspiring nature, ambition, pride, dignity, and self respect are in the crown of the head; and those of sentiment, sympathy, morality, and religion in the top-head.

It will thus be seen

how characteristic each group is of the position in which it is located, and that not only does each organ occupy a position which is best suited to the execution of its function, but near each organ will be found such other organs as are necessary for its support and co-operation. We do not find the discoverers of Phrenology locating intellectual organs at the back of the head, or the base of the brain, which are respectively the seats of the social organs and selfish propensities; and it will be seen that the more to the front and the higher the location of the organs, the more intellectual, aspiring, refining, and moral or spiritual is their function.

Had the organs been fabricated, the method of investigation pursued by Gall would have led to great confusion, but as

Order and Harmony Reign

not only in the great sub-divisions, but also in the more subordinate groups of the different organs, it is a strong proof that such organs are not fictitious, but founded in nature.

Mr. Severn's pen has always been a thorough help, and in the pages of "The Popular Phrenologist" he has written innumerable articles, which have the felicity of being readable and affording pleasure. He is one of those who stimulate his fellow-men to think. and that is a high office in the world's task. He gives guidance to thousands of people; and in his Brighton home Mr. Severn and his able wife are known as two workers and social powers who make the sea-town a source of goodly knowledge, increased courtesy, and scientific helpfulness, far and near.—*From "Talent," May* 1901.

Grades of **Intelligence.**

COUNSEL TO PARENTS AND OTHERS.

I am frequently asked at what age, and how often should a person be phrenologically examined. In reply, I would say that a phrenological delineation is decidedly useful at any time, from baby-hood, right up to old age. When a child is only a few months old, the phrenologist is able to tell if there is any malformation of brain, and the existing

Healthy Mental Characteristics.

to know which may save parents much anxiety concerning their little ones. Between the ages of two and fourteen invaluable advice may be given with regard to early training; the capacity to acquire education, the kind of schooling children should have, and their

Adaptability to Pursuits.

During these years children, and especially those who are inclined to be precocious, should have at least one or two examinations, and on no account should they go beyond fourteen years without phrenological advice. Young men and young women commencing their business careers do well to consult Phrenology, as also do older individuals. Since by the aid of science mental capacities may be revealed, it becomes

A Moral Responsibility.

on the part of everyone to avail themselves of phrenological counsel. In fact, in these days of keen competition no one can afford to ignore so important a matter. Should a youth be taken from school too early, or spend even a year at school longer than is necessary, or the same amount of time in a pursuit for which he has no ability, those who have been more

Fortunate in Acquiring

a proper education, and in selecting the right occupation or profession, will slip ahead of him, and he may never be able to make up the lost time.

During my professional career I have examined nearly one hundred thousand persons, representing every class of individual, including two thousand Oxford undergraduates, students, and scholars. For many years I have made a special study of trades,

Businesses and Professions,

and the peculiar fitness of individuals for the many different callings in life. I have written extensively on these subjects, and feel competent to advise in these matters, in which I am recognised to have had an unique experience. Further, a real interest in the welfare of my fellow-men, and especially those who are wishful to make the most and best of their

Natural Abilities

compels me—even at the risk of being thought egotistic—to tell you, reader, that by the aid of Phrenology I can help you to know yourselves better, and explain to you how you can do better for yourselves than is possible without this help. Do not delay. It is no exaggeration to say it may be worth hundreds of pounds to you.

Be what nature intends you for and you will succeed; be anything else and you will be a thousand times worse than nothing.—Rev. Sidney Smith.

OCCUPATIONS AND PROFESSIONS.

FIND YOUR PLACE AND KEEP IT.

In this world so great and mighty
  There's a place for everyone,
And each one must find his corner
  Ere life's battle can be won.
One is born to be a merchant;
  One to law with longing turns;
One to art, and one to physics;
  One with fire poetic burns;
One is born to grind the corn;
  One to sow and reap it.
Every mortal has his place:
  Find yours, then, and keep it.

The immense value of Phrenology, its practical utility and the great benefits which it is capable of conferring upon humanity when properly understood and applied, is incalculable. It is useful to both young and old, from

The Wee Babe of Less Than a Year

to the oldest living person. It is useful in giving advice regarding the early training of children; also as to a suitable education and schooling. It is useful in advising young men and young women

About to Start in Life;

in giving advice to business people; and even old people may derive benefit from a phrenological examination. But in no department, perhaps, is it more useful than in advising persons as to the occupations or professions they are best adapted to follow, and in which they could best succeed according to their natural endowments.

Happiness and success in life depend so very much on

Choice of Pursuits

that too much importance cannot be attached to this subject. At the request of numerous clients and friends, I have written and published in the *Popular Phrenologist Journal*, after much careful investigation, a very comprehensive series of articles, demonstrating clearly and definitely the mental and physical qualities necessary to success in over one hundred and fifty of the principal trades, businesses and professions. These articles contain

Valuable Information

and should prove to be immensely helpful to parents, guardians, and young people starting in life in their choice of pursuits. I hope soon to publish them in book form. Every individual who is not an imbecile or an idiot is adapted to occupy some useful place in the world.

The Question is

How are we to know for what each individual is adapted? Can schoolmasters tell us? Can physiologists tell us? Can ministers tell us? Experience teaches us that unless they are acquainted with Phrenology they are quite unequal to the task. The minister studies and encourages the spiritual and moral nature. The physician and physiologist studies the physical constitution in disease and health. The work of the schoolmaster is to educate and bring out the intellectual qualities. Phrenology reveals the

Strength or Weakness

of the mental organs, and a knowledge of Physiology enables us to judge of the strength or weakness of the physical constitution; thus the phrenologist who has a knowledge of Physiology studies and takes into account both mental and physical conditions interdependent upon each other, which qualifies him to judge correctly of man's natural capacities and his adaptation to pursuits.

Some individuals are

Distinctly Adapted by Nature

for one pursuit, some for another, while others may be equally adapted for many. Some could succeed well in business; others would make good mech-

anics; others would do better at mental, educational, or professional work—Literature, Medicine, Law, Science, Art, Theology; others are adaptèd for occupations which mav appear less important, though useful and necessary.

The shape of the head, taking into consideration the physical or temperamental conditions, is

A True Index

of the kind of work or pursuit for which an individual is fitted, and in these days, when science is so much to the fore in all matters, the taking up of a profession or calling has no business to be a mere matter of chance. A person's mental and physical developments indicate most positively his adaption to this or the other pursuit. The head of a successful literary person, poet, or artist, is very different in shape to that of a succesful merchant or business man.

Parents and Guardians have

Grave Responsibilities

but they might save themselves a vast amount of trouble, anxiety, and unnecessary expense of training children for professions for which they may be totally unfitted, if they would, by the aid of Phrenology, ascertain their capacities, and educate and train them accordingly.

In the hurry and bustle of everyday life, and the keen competition which is manifested in nearly every business, profession, and calling, when it seems inevitable that the weakest must go to the wall, the questions,

What Shall We Do With Our Boys?

and "What shall we do with our girls?" are of grave importance, and must necessarily cause considerable anxiety to parents mindful of their children's future welfare.

Parents frequently plan and decide on avocations for their children, and contemplate their success without considering whether they possess

The Necessary Abilities

and as a consequence, after the expenditure of much time and money, and possibly the most valuable years of their lives, their training in this direction is proved to be a complete failure, hopes and prospects are blighted, and the experience is discouraging to parents and children alike.

The mistakes made in choosing occupations are many, and oftentimes

Grievously Disappointing

We see frequent instances of young men being educated as ministers who would have done better as doctors, and doctors who would have done better in the legal profession; lawyers who could have been splendid mechanics, engineers, inventors, statesmen, or generals; and mechanics who have innate capacities for other pursuits. As a consequence of lack of knowledge of their own natural endowments, there are thousands of persons who are failures, some of whom have constantly to endure

A Life of Misery

in some uncongenial pursuit, and in addition be taunted with the feeling that others, who appear not to strive as they do, are successful in the pursuits they follow.

The environments of early life have certainly much to do with influencing a child's future, but they are not the primary causes of successes and failures. There are

Differences in Organisation,

differences in kind and degree of intellect and power which are early discernible in children. Thus the future of children may be anticipated. "As the twig is bent, so the tree's inclined." Phrenology enables us to tell the bent of the mind—what it is capable of if cultivated, and what a child may become if trained in the direction of its natural gifts.

FROM THE DUCHESS OF YORK, PRINCESS OF WALES.

"DALMENY PARK, *April 11th*, 1897.

"The Lady-in-waiting presents her compliments to Mr. Joseph Millott Severn, and is desired by H.R.H. the Duchess of York to thank him very much for the Phrenological and Physiognomical sketch which he has kindly sent her."

Of Mr. Severn's abilities as Interviewer it is not possible to speak too highly; his sketches must convey their own meaning. His series of articles, too, on occupations, the information for which has been gained at great expenditure of labour, time and money as well, will become a classic in phrenological literature.— *The Popular Phrenologist, January*, 1902.

LOVE, COURTSHIP, AND MARRIAGE.

Marriage is a great subject; it is, indeed, a most serious and important matter—perhaps, nothing more so, for once the connubial contract is entered upon, the vast concerns of life are considerably affected thereby; and yet to remain single is an equally serious matter, for by so doing the individuals concerned may be sacrificing the best prospects which their particular organisation or other personal possessions qualifies them to obtain.

There is nothing so calculated to make or mar the prospects and happiness of men and women as marriage. To be rightly mated brings about a happiness that could never be attained by either parties in

A State of Single Blessedness

as some have chosen to call the life of the celibate. On the other hand, what experiences, what revelations, what tales of secret sufferings thousands of unhappy married women and men could unfold were it not that prudence forbade such disclosures.

In nothing, perhaps, is scientific knowledge, experience, and sound advice more needed than in deciding the following question:—Would it be best for me to marry or remain single? Are my mental and physical constitutions, my health and prospects such as adapt me for entering the marriage state? And if so,

At What age Should I Marry,

and what kind of person would be best suited to me? And, furthermore, these matters decided, with what degree of success may I look forward as the result of the marriage union? Phrenology and physiology throw a light upon these questions which cannot be obtained from any other source.

When I first commenced the practice of Phrenology I made up my mind that I would not touch the love, courtship, and marriage "business," for I had seen what seemed to me much humbug practised under this heading. However, I soon found that Phrenology was capable of being of immense value in aiding and advising individuals in the right selection of matrimonial partners. What fearful

Mistakes are Frequently Made

regarding marriage contracts! At the present time when science has made such rapid strides in almost every direction, there seems to be something radically wrong for men and women still to allow themselves to be led by impulse or blind affection regarding those matters which affect them more seriously than perhaps anything else—the selection of matrimonial partners. Some people think that love comes only of divine inspiration, and that

Marriages are Made in Heaven.

Nothing of the sort; intellect and judgment are required in these matters if they must be properly conducted and good results ensue, as in most other matters. The keen, shrewd business man, who might safely rely upon his especial abilities, judgment, and experiences in conducting his commercial affairs, will also take the precaution of availing himself of every means which would seem likely to add to his business success. He fortifies himself by providing for, and insuring against, this or the other possible loss, frequently testing this or the other condition so as to be sure of its soundness; consulting the best lawyers should occasion require it, and employing

The Most Skilled Experts

when needed in whatever relates to his particular craft. Yet this same practical business man frequently conducts his matrimonial affairs in the most idiotic fashion. This he considers his own private affair, and it does not concern anyone else how he manages it, or what sort of a stupid he makes of himself. In this matter he does not see himself as others see him, and he

is likely to take it as an affront, or become highly indignant should any of his friends offer the least suggestion, or in any way interfere either with his mode of procedure or his particular selection. Such

Men Frequently Marry Women

so deplorably unadapted to them, that in a very short time they begin to treat their wives with indifference, neglect, contempt, and possibly abuse.

As regards marriage, men frequently prove themselves the most selfish animals in creation. A very large percentage of the male sex would not marry at all were it not to gratify their selfish propensities. Many live single lives for entirely selfish motives, and it would be difficult to persuade such that in so doing they may be defeating their own ends and purposes. On the other hand, the natural dispositions of women and the formalities of their training tend to make them

Look Forward to Wedlock

as their special sphere; and there is no doubt that the marriage state in the natural order of things affects women more than men; consequently, they have a right to more "say" in the matter than is usually the case. A man if he is not happily married can spend his evenings at his club, or indulge himself in many other ways with seeming propriety; but the woman must stick to her home and her maternal and domestic duties with such constancy that slavedom would frequently be preferable; but I am glad to see that

Women Are Now Demanding Their Rights

and acquiring for themselves greater means of independence, and it is very right and proper they should.

The tendency on the part of men at the present time is to put off marriage as long as possible, frequently to their disadvantage; nevertheless they do it, marrying only as a matter of convenience, compulsion, or expediency. Women look upon marriage in a much higher and purer light than men, who, seeing this, are apt to think that the great desire and

Aim Of All Women Is To Marry;

but that is not so. There are many worthy individuals—and women figure largely amongst this class—who have sacrificed the happiness they might have obtained in married life, because they had better opportunities of serving their fellows unmarried, and we have much for which to thank these noble-minded individuals.

A PROPER EDUCATION.

We have, or have had, profound scholars and men of genius in every branch of learning. It is stated that the Great Grecian Philosopher Aristotle was possessed of all knowledge existing at his time, and vastly augmented it. This must have been an extraordinary acquisition, even at the time he lived, 400 years before the dawn of the Christian era. Now that philosophy, literature, science, art, and knowledge generally are so far advanced, it would be difficult to find a person who could boast of such an attainment. To be a good mathematical, or classical scholar, a linguist, artist, or scientist, in some branch or department of study, is regarded at the present time as no mean accomplishment. Nature adapts

One Person for One Thing

another for some other thing, and some may be equally adapted for many things.

To have a proper education is to be educated according to an individual's mental and physical capacities; a great number of persons are apt to lose sight of this fact, some may even ignore such a statement; yet it is a standpoint from which all thinking and reasonable individuals cannot well get away. It is, indeed, an important matter especially for parents and teachers to consider.

At the present time there is too great a tendency in schools, to educate one and all alike, without taking into consideration temperament, and mentality. It is not possible for all children even under similar circumstances, and with the same advantages, to acquire the same education. All children are

in more or less degree differently constituted, consequently differently gifted. It should be the duty and interest of every parent to

Find out

the mental and physical capabilities of their children, if possible, and educate them accordingly, even though it may be at much self-sacrifice.

The cause of a great deal of failure in after life is a lack in the first instance of suitable education and training.

One of the advantages of Phrenology is, that it points out the kind and degree of mental capacity a child may possess, even at an early age, and aided by it and Physiology one can tell to what extent this capacity might be developed by education and training, without injury to the system. This being so, how very necessary that Phrenology should be consulted before a child commences its education, so that parents and guardians may be put on the right track, and as far as possible provide for it a suitable education according to its mental capacity and physical constitution.

Hundreds of Pounds

are sometimes spent on a young man's education without any very beneficial result, his mentality being such that with all the advantages of a most elaborate—may be an university—training he is incapable of acquiring a high-class education; or he may have been pushed along in branches of learning for which he has little or no talent. If his deficiency of mentality unfits him for acquiring a higher-grade education, this large expenditure of time and money on his schooling might have been saved; or should it be that his education has been misdirected, what a great amount of drudgery and disappointment both for the individual, his parents, and friends, might have been prevented.

Children with clever minds are often pushed along too rapidly, and others are punished for not doing what may be quite out of their mental power to do; the consequence being that their mental and physical organisations are completely ruined; and the life, or if not that, the

Mental Brilliancy

of such, is not unfrequently brought to a premature end, or they are incapacitated from accomplishing that which their abilities would have enabled them to have adorned had their education been more gradual, and suitable, and their nature and disposition better understood.

It is a great and important matter to know how soon a child should be sent to school, and when sent, in what direction its studies should be especially directed. Some may require a long and continued education to render their minds susceptible to understanding; such may with advantage be sent to school rather early, and with

Genial Treatment

and encouragement, come out fairly well by the time they have reached their 'teens; while with others, it is not so much a matter of early or continued education, as the regulation, right direction, and proper discipline of the mental faculties; such would learn if put to school at the proper age, as much in two or three years, as others would in the whole period of a long schooling.

Mental and temperamental conditions alone, must decide at what age or how long a child should be educated. Nature's law is the only fixed law, some minds arrive at maturity much sooner than others; some learn quickly until they reach their 'teens, but acquire knowledge comparatively slowly afterwards; others can be taught but little in a systematic way until they are well on to manhood, when they commence to understand, and learn very thoroughly; while again some of

Our Cleverest Men

would probably have achieved nothing in particular, had their education not been systematically extended until they were twenty-five or thirty years of age.

Parents cannot be impressed too strongly with the fact that their children's future success depends greatly upon a proper education being given them according to their mental and physical organisations, and that the only known means of ascertaining the capabilities of their children's organisation is by the application of Phrenology.

PRACTICAL PHRENOLOGY.—I.

ADVICE TO PARENTS:
CHILDREN'S HEALTH, EDUCATION, DIET, &c.

Professional Phrenologists, in the course of their every-day practice, frequently meet with remarkable heads. It will be interesting to give some details of a boy brought to me for a phrenological examination, and whose portraits accompany this article. Seeing that his head was unusually long—

Dolichocephalic in Shape,

I asked the parents to allow me to have him photographed, and give some explanations of his character and capacities, to which they courteously consented.

One object in giving this sketch, with illustrations, is to shew the value and importance of parents having their children's characters phrenologically delineated, and especially so when their children possess extraordinary mental developments, or a weakness of

Physical compared with Mental powers;

and, further, to shew the many conditions the Phrenologist has to take into account, and the advice needed to be given in the cases of children so organised.

Cases of this kind shew how necessary it is that the Phrenologist should be well-versed in physiology and hygiene. To tell the parents of such a boy that he had

A Great Intellect,

and say nothing regarding his health and physical conditions would be utterly misleading. How he will manifest his exceptional intellect will depend so very much upon the care taken of his health, and the building up of his physique. This boy's head is very large in proportion to his body. It is $21\frac{3}{4}$ inches in circumferential measurement, and exceptionally long and narrow—being in length $7\frac{7}{8}$ inches; width at Cautiousness $5\frac{1}{4}$ inches, and nearer towards the front only $5\frac{1}{8}$ inches. His age is eight years; height 3 feet $7\frac{3}{4}$ inches. He is thus rather small of stature; and his mind powers are greatly ahead of his physical development. There is thus considerable strain upon the physical constitution; and, unless great care and discretion be exercised, the health will suffer in consequence. The length from the opening of the ears to the centre of the forehead shews that the frontal or intellectual lobes of the brain are large; and the projection at the back of the head indicates large domestic organs, especially Philoprogenitiveness and Inhabitiveness.

The Fulness of the Forehead,

with the length, indicates the possession of exceedingly large organs of Eventuality, Causality, Comparison, large Human Nature, Mirthfulness, Imitation, Ideality, Individuality, good Constructiveness and Language. He has an extraordinary memory and a very thoughtful, philosophic bent of mind; great aptness in the perception of comparisons; a marked sense of humour;

A Great Cause-seeking Mind;

considerable originality and keen intuitions; and though original in ideas and conceptions has excellent imitative ability. He has strong susceptibilites and sympathies, which, combined with his large Philoprogenitiveness, will give him an intense love of animals, and an interest in the study of natural

history. He is quite a naturalist; is very philosophic; and, with study and proper attention to health, he should display marked literary abilities.

He could become a Capable Student

of natural history, of law, or of mental philosophy. The narrowness of his head disposes him to have little or no business ability, and he is rather lacking in Confidence, Hope, Combativeness, Alimentiveness, and particularly in the vital powers. Fortunately for him, his parents are hygienists.

A Foolish Old Adage

says that people should never eat between meals. This would be good advice to a solidly built, stolid-minded individual who can apparently with impunity tuck enough into his abdominal cavity at one meal to comfortably support him for six or eight hours. It would be an outrage on the laws of health if such an individual ate food between meals; but in the case of a small stomach, a quick, active brain, and a quick digestion, such as this child possesses, food needs, in

Small Quantities, to be Taken Oftener,

It is impossible for a child so organised to eat at one time enough to give sufficient nutriment for building up brain and body, and to permit of as long intervals between his meals as in the case mentioned. The small amount of food taken into so active a digestive apparatus is soon digested, and there is a craving for more. Children should not be allowed to eat indiscriminately at any hour of the day, though

Children of this Sort,

who breakfast early in the morning, should never be sent to school without a bit of lunch or a biscuit or two. Nothing could be better for growing children than good, wholesome bread and butter, porridge, fruit and light puddings; but a child of the kind here described should be allowed a little meat once a day, or at least during several days of the week. A boy of this type should be given the best advantages possible for acquiring a superior education, yet he should not be sent to school before the age of at least seven or eight years, and until that age, and even afterwards, every care and attention is needed to be given to the building up and strengthening of the physical constitution. He may, however, with advantage be kept at school a year or two later than others.

Children of this description whose

Physique is below the Standard

proportion as much as their mental capacity is above it, need, as a first requirement, attention to their bodily condition. Having larger brains than ordinary, their mental powers do not mature so early as those possessing smaller, active brains. Nor is it well that they should be forced.

PRACTICAL PHRENOLOGY.—II.

HOW IT IS APPLIED TO BUSINESS.

An exceedingly practical business gentleman, and a large employer of labour, called on me, he wished to engage a reliable manager. Various in-

dividuals applied for the post; some from a distance, in which case the applicants could not be personally examined, but photos were submitted to me; and, on my recommendation, one was engaged. The engagement has been so satisfactory that an arrangement was made for a binding term of several years' engagement. Considering the importance of such an agreement, both

Manager and Master Mutually Agreed

to personally consult me about their plans, and my decision in the matter was followed.

The same gentleman lately advertised for apprentices for positions in his business establishments; and a lady connected with an industrial school brought to him two youths.

"Which of the vacancies do you wish to have for these boys?" asked the master. "I really don't know," said the lady. "Well, then, how do you suppose I can know?" said the gentleman. "If you will

Take Them to the Phrenologist

—Mr. Severn, 68, West Street—and he considers them suitable for either of my vacancies, I will engage them." "I am afraid our people would not care for that," said the lady. "Well, then, I can't engage them. But, wait; just let me see the boys." Boy

No. 1 is asked into the Office.

"Well, my boy," says the master, "I have a vacancy for a junior clerk; do you think you would like to be a junior clerk?" "Yes, sir," says the boy. "I have also a vacancy for a junior salesman; do you think you would like that?" "Yes, sir." "Oh! I have also a vacancy in the manufacturing department, where you could be trained as a mechanic;

Would You Like to be a Mechanic?"

"Yes, sir." "Now," says the master, "what can I do? Here is a boy who would take any one of these positions, each of which is quite different to the others." The second boy was similarly tested, and to each question he answered "Yes, sir." "Well, I like the appearances of the boys," said the master. "If you will allow me, my manager shall take them to the Phrenologist." This was acceded to. One of the boys was found to be adapted for training as

A Junior Clerk.

He was thoughtful, reflective, steadily persevering, conscientious, thorough, but his deficiency of Language and persuasiveness would have quite unfitted him for a salesman. The other youth had qualities which would enable him to succeed as a salesman; but with his small Concentrativeness and active, restless disposition, a clerkship would have been most trying and quite unsuited to him. This one's Language and perceptives were large. Their mental qualities being phrenologically explained, the master at once engaged the one as junior clerk and the other to be trained as

A Salesman.

The accompanying portrait of the young gentleman, who has kindly allowed us to reproduce it, is highly typical of the qualities required in an expert salesman. He possesses a very practical type of mind. Large perceptives and Language, good powers of observation; large Human Nature, Comparison, Firmness, Approbativeness, Friendship, fair Self-Esteem, Hope, and Acquisitiveness, and not too much Secretiveness, giving him a keen insight into character and motives; ambition, dignity, confidence, alertness, hope, enthusiasm, persuasive powers, perseverance, tact, and freeness of expression. combined with prudence and self-restraint

PRACTICAL PHRENOLOGY.—III.

ROUND PEGS IN SQUARE HOLES.

In the last article I gave some details and illustrations of a boy possessing a very long, narrow head; and shewed how important it is that individuals so organised should have judicious phrenological advice; that especial care is required in their earlier training; and that they should be given liberal advantages as to education, and be early put on the track for following the

Pursuits for which they are Best Adapted;

otherwise a superior and powerful brain capacity and mental ingeniousness may be dribbled away and only dissatisfaction and disappointment come of it.

Individuals so endowed have an excess of the intellectual over the more selfish and business qualities. Where such children are the offspring of wealthy parents, or have wealthy relatives or friends to educate and assist them, their superior intelligence may be brought out in great power, and enable them to command high esteem, publicity, honour, and possibly highly profitable results later in life.

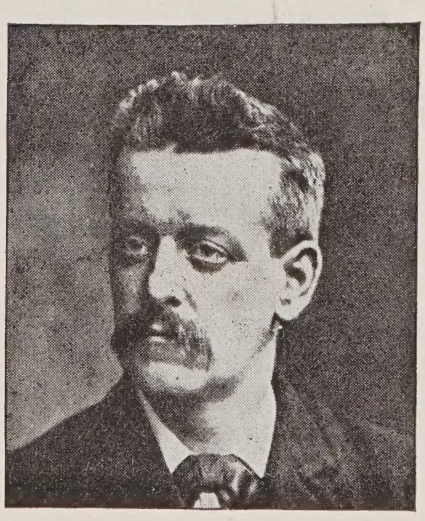
But when such children are born in poor and straightened circumstances, and have to begin early to earn their livelihood at uncongenial or laborious occupations, and the training of their great mental gifts is as a consequence neglected, it is only by dint of hard work, the overcoming of continued disadvantages and disappointments, or by

A Mere Stroke of Good Fortune,

that they ever come to the front.

For want of early educational advantages, and a proper understanding of individuals on phrenological principles, the lives of many working and labouring men and women frequently present to us scenes and mental strugglings which are pathetic beyond description.

The following sketch of Mr. W. Evans, of Brighton, who has kindly allowed me to re-produce portraits of him, presents many points of interest, and shews the proclivities and tendencies of individuals possessing great length of head. Taking the profile view, it will be seen that the length from the opening of the ears forward in the intellectual regions is extraordinarily large. The whole length from front to back is 8 inches; width at Cautiousness and the executive organs 6 inches; circumference 23 inches. He possesses very large reflective, reasoning,



Planning and Creative Powers;

Ideality, Constructiveness, Mirthfulness—sense of humour, Intuition, Language—power of verbal expression, Benevolence—sympathy, Cautiousness, well marked executive organs and fair Concentrativeness. Excepting for lack of Self-Esteem or self-confidence, and the disadvantage of his earlier environments, he has all the mental qualities largely developed which give a

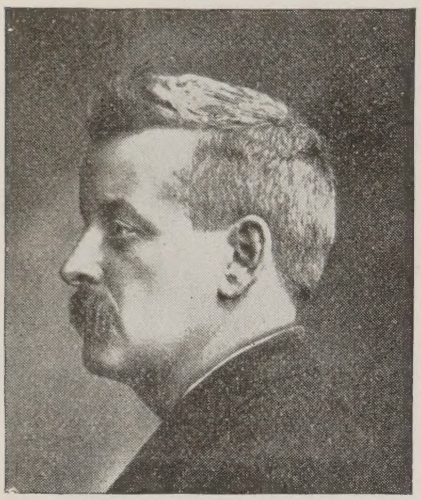
Splendid Endowment of Literary Abilities.

But his only means of livelihood is that of a working mechanic. Though his large Constructiveness and executive qualities enable him to display mechanical talent of no mean order, yet it must be extremely monotonous and at times distressingly disheartening for a man of his mental calibre to

be pent up in a workshop from early morning till night. But

Let us follow this Working Mechanic,

and see how this powerful brain manifests itself. Like many another similarly endowed, the chief interests which make his life worth living lie outside the workshop, which is all too mechanical and monotonous. While pursuing his daily working tasks his mind is planning greater things; and during the evenings and on Sundays his time has been devoted to the improvement of his mental gifts. The great problems of the day which occupy the minds of great men also occupy his mind. He expounds his views among his working mates They recognise his advanced ideas, and urge him to come to the fore and represent their interests in the various o ganised societies.



He becomes a Delegate

of the Amalgamated Engineers, in which capacity on many occasions, at Leeds, Newcastle, Manchester, and Glasgow, he has represented half a score or more of the Southern branches of that society in congress. Later he becomes a candidate, is elected, and for three years represents the working men's interests on the Brighton Town Council. Later he again

Is Elected on the Town Council.

Let us hope that he will be blessed with good health, and that ere long this gifted working-man may be chosen to represent his fellow-workers as a Labour Member in Parliament. Though his active mind and earnest disposition already tend to make him over-do, and there is need that he should economise his mental and physical powers.

As Chairman of the Brighton Trades' Council he advocates the rights of the working classes. His sympathies go out to the unorganised and oppressed.

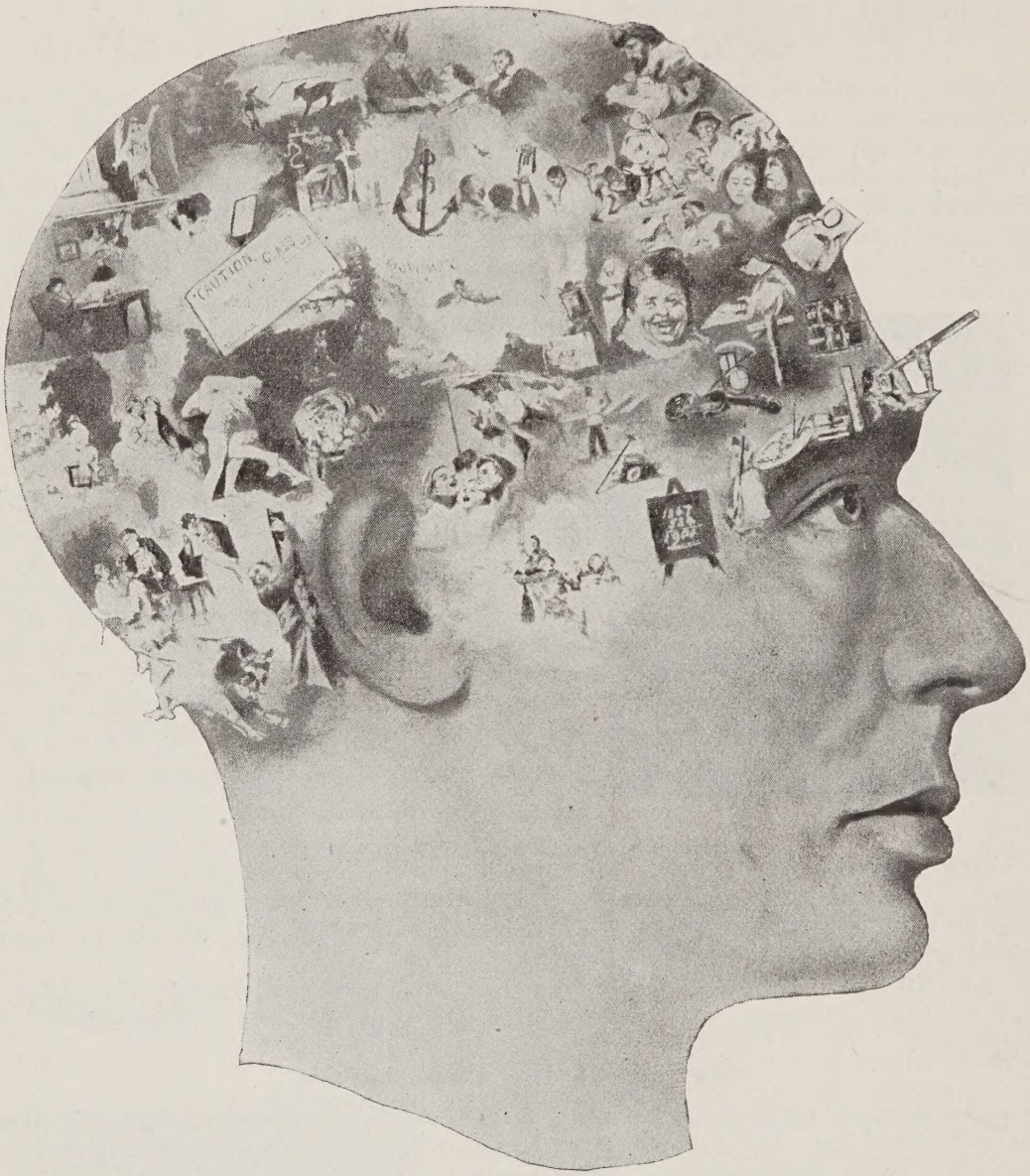
He Assists the Unprotected,

laundry-women, costers and others, to become organised bodies. On every possible occasion, and on every sort of platform, he is heard and appreciated. His own trade journals are brightened by his many delightful series of articles, sketches, reviews of works, etc. But, O! the disadvantage and self-sacrifice under which all this splendid work is being done. Is it not a pity that a man endowed with such splendid gifts should be

Tied Down to Physical Labour

and a miserable pittance of weekly wages? When a few paltry pounds, reasonable opportunities, and a little personal interest might have procured him a training in that which would delight his soul beyond measure—a literary and public career, for which he has proved his exceptional ability. When will man rightly appreciate his fellow-men? Not until Phrenology is better known and applied.

Professor Severn has written, published descriptions of and has personally interviewed more distinguished personages—Noblemen, Statesmen, Ministers, Authors, Actors, and other celebrities than any other living phrenologist, including—T. P. O'Connor, M.P., Henniker Heaton, M.P., Lloyd-George, M.P., Dr. Clifford, Rev. C. M. Sheldon, Dr. F. E. Clark, D.D., Paderewski, Kubelik, Sarasate, Sousa, Miss Marie Hall, Robert Blatchford, George R. Sims, Bart Kennedy, I. Zangwill, Edward Terry, George Alexander, Albert Chevalier, Ranjitsinhji, the late Dr. Joseph Parker, Dr. Talmage, G. J. Holyoake, Dan Leno, Wilson Barrett, Phil May, &c., &c.



Symbolical Head from a Painting by Chris. Adams, Esq.

The above symbolical head has many phases of interest. It is taken from a large original oil-painting, now in my possession, by Chris. Adams, Esq., Portrait-painter. The profile and face is from a medallion portrait of Mr. George Combe. Mr. Adams is a student of Phrenology and recognising how very much the science can assist artists, the painting of the picture was to him a labour of love. When quite a young man, Mr. Adams came to my Consulting Rooms for a delineation of his character, he was then a stranger to me, in summing up his delineation I advised him to study art and if possible make portrait painting his profession, he has done so and has now attained considerable eminence as an artist and portrait painter. He is a member of the Society of miniature portrait painters, and last year (1905) he had the honour and gratification of getting one of his pictures accepted by the Royal Academy. Students of Phrenology will recognise how much originality there is put into the picture. It is very different to anything of the kind that has yet been published, and its interest increases with the study of it. Being greatly reduced its details may be better seen through a magnifying reading glass. Continuity is shewn by the student at work concentrating his mind upon study. Cautiousness by the label " Caution, with care." Firmness by the man and the donkey. Combativeness by the wrestlers. Vitativeness by the man escaping from peril of his life. Philoprogenitiveness by the old man relating his experiences to a listening child. Mirthfulness by a face depicted as full of fun and merriment. Benevolence, the Good Samaritan, &c.

Definitions of the Mental Faculties and Temperamental Conditions.

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1. Size of Brain.

The brain is the organ of the mind. Without brain there can be no mental manifestations. The circumferential measurement of the head of a man possessing full average intelligence, whose frontal lobes are proportionately developed, is about 22 inches; females from ½ to 1 inch less. That of a man of very powerful mind is 23½ to 24¾ inches; idiots' usually measure under 18 inches.

2. Organic Quality.

As the qualities of fruits, materials, &c., may be judged by their texture, compactness, appearance, &c.; so may the mental and physical organisations of individuals—some being fine-grained, high-toned, susceptible and refined; others coarse-grained, of rough exterior, inferiorly organised, and manifesting corresponding mental characteristics are mentally obtuse, possessing limited intelligence, and vulgar, blunt, common-place minds.

3. Vital Temperament.

Embraces the internal physical organs which create life force, including the thoracic, breathing, circulatory, nutritive, and abdominal functions. Its characteristics are rotundity, stoutness, full-chest and abdomen, small bones, short waist, short thick neck, full degree of colour and arterial blood; fondness for fresh-air, luxuries of life, indulgence, sociability and pleasure.

4. Motive Temperament.

Based on the mechanical system, embraces the bones, muscles, and ligaments forming the framework of the body. It is indicated by a strongly marked structure, large bones, compact muscles, leanness and angularity of form and build, giving toughness, wiriness, durability and sustaining power to the physical constitution.

5. Mental Temperament.

Includes the brain and nervous system, indicated by a head large in proportion to the body, the upper forehead large, small delicate features, small bones and muscles, delicately organised physique, expressive countenance, and an active mentality; favourable to intellectual pursuits, and study.

6. Activity.

Is indicated by litheness and slenderness in build, length and sharpness of the features, head, and phrenological organs. It is expressed in quickness of thought, feeling and action; a wide-awake disposition to what is going on; restlessness, sprightliness, aptitude, alertness, promptness, and readiness in emergency, &c.

7. Excitability.

This condition, arising from the combined influence of the mental faculties and temperamental conditions, health, and heredity, expresses itself in impulsiveness, emotion, intensity, susceptibility, force quickly concentrated, and oftentimes passionately expended, and a tendency to extremes.

MENTAL FACULTIES.

SOCIAL AND DOMESTIC GROUP.

8. Amativeness.

Love, and admiration for, and attraction towards the opposite sex. Instinct of propagation. Excess—Sensuality, libertinism, licentiousness. Deficiency—Coldness and indifference towards opposite sex; unloveableness.

9. Conjugality.

Desire to marry; affectional constancy and exclusive attachment to one conjugal or matrimonial partner; oneness of affection. Excess—Inordinate affectional attachment, liability to jealousy; envy towards love rivals. Deficiency—Inconstancy in love affairs, and disregard for marriage ties.

10. Philoprogenitiveness.

Desire for, and love of, one's own offspring, and of children generally; parental tenderness and affection; fondness for objects young and tender, pets and animals. Excess—Over-indulgence, pampering, humoring and spoiling children, pets, etc.; inordinate solicitude and anxiety on their account; excessive grief over their loss. Deficiency—Dislike, neglect, inconsideration, impatience and liability of cruelty towards children and animals.

11. Friendship.

Friendly and companionable attachment; gregariousness, sociability, affiliation, love of company and society; aptitude for making friends and a liking to entertain friends and company. Excess—Indiscriminate association and social attachment; oftentimes, towards bad and worthless associates. Deficiency—Lack of sociability, love of solitude, indifference to social interests and society.

12. Inhabitiveness.

Love of home and place, and of the institutions of one's own country. Desire to have a home of one's own; attachment to birthplace and the place where one lives or has lived, and the place, seat or corner in the home, or places of meeting, etc., one has been used to occupy. Dislike to change of abode; patriotism. Excess—Exclusive attachment to one's native place, or adopted home. Home sickness and repining when away from home. Deficiency—Indifference and neglect of home and its associations; of a roaming and unsettled disposition.

13. Continuity.

Concentrativeness, consecutiveness, attention, application, connectedness and continuity of thought and feeling; ability to hold the mind to one process of mental action, and patiently pursue one thing at a time until finished. Excess—Monotonous application, prolixity, excessive amplification, tediousness. Deficiency—Excessive love of change and variety; lack of patience, continuity and application; desultoriness.

SELF-PROTECTING AND SELF-PRESERVING PROPENSITIES.

14. Vitativeness.

Love of life, enjoyment of existence, resistance of disease, recuperative power, vital tenacity. Excess—Dread of disease, death and annihilation. Deficiency—Lack of vivacity, indifference to life; too readily succumb to disease and death.

15. Combativeness.

Propensity to defend, resist, oppose, defy; love of opposition; aggressiveness, self-protection; bravery, capacity to over-come obstacles and accomplish projects involving difficulties and resistive opposition; boldness, courage. Intellectually expressed gives love of debate. Excess—A disposition to be quarrelsome, fault-finding, contentious, contradictory, pugnacious. Deficiency—Lack of spirit and courage; cowardice.

16. Executiveness.

The function of executiveness, formerly termed destructiveness, gives executiveness of purpose, energy, pushfulness, force, resolution, efficiency, endurance. Propensity to execute, subjugate, exterminate, crush, pull-down, destroy. Excess—Severity, anger, rage, revengefulness, hardness, cruelty, disposition to torment and embitter, annihilation. Deficiency—Lack of propelling power, energy, force; pacivity of disposition; inefficiency.

17. Alimentiveness.

The feeding instinct; appetite, relish for food, sense of hunger and thirst; pleasure in eating and drinking. Excess—Gluttony, gormandising; inordinate fondness and craving for food and drink; intemperance. Deficiency—Feeble appetite; indifference regarding food and proper nutrition. Conjoined to, and situated in front of Alimentiveness is Bibativeness. which gives preference for liquids, while Alimentiveness gives preference for solid foods. The function of Bibativeness is generally explained in combination with Alimentiveness.

18. Acquisitiveness.

Propensity to acquire, and love of possessions, sense of property, frugality, carefulness, economy; desire to accumulate, own, possess, keep and make provision for future possible requirements. It is generally the chief incentive to industry, trade, and the accumulation of wealth and property; and in the acquisition of knowledge. Excess—Selfishness, avarice, covetousness, miserliness, greed. Deficiency—Inability to appreciate the value of money and properties, wastefulness, prodigality, and impecuniosity.

19. Secretiveness.

Desire to conceal; reservedness, discretion, self-possession, self-government, policy, management; power to suppress thoughts, feelings and actions; self-restraint. Excess—Evasion, liking to mystify and mislead, equivocation, hypocrisy, deception, slyness, craftiness, trickery, cunning, double dealing, plotting, suspicion. Deficiency—Lack of reserve, self-control and of ability to conceal thoughts and emotions; being indiscreetly outspoken, communicative, open-minded, transparent and expressive, trustful and confiding.

SELF-REGARDING SENTIMENTS.

20. Cautiousness

Carefulness, apprehension, sense of danger, watchfulness, solicitude, prudence, circumspection; disposition to seek safety, hesitancy, anxiety. Excess—Irresolution, procrastination, timidity, fear, fright, panic. Deficiency—Heedlessness, rashness, lack of prudence, foresight and circumspection; having no sense of danger.

21. Approbativeness.

Regard for others' good opinion; reputation, fame; sense of honour; emulation. Love of praise, notoriety, distinction; display; ambition, aspiration, sensitiveness; desire to excel, please and attract notice. Excess—Morbid sensitiveness, affectation, touchiness, obsequiousness, vanity, ostentation, envy, jealousy. Deficiency—Callousness; disregard for others, opinions, personal appearance, politeness, fashion; lack of ambition.

22. Self-esteem.

Self-appreciation, and satisfaction; self-respect, confidence, reliance, dignity, pride, independence; love of liberty and power; readiness to assume responsibilities, authority, superiority, and command; sense of personal importance; self-sufficiency. Excess—Egotism, conceit, presumption, hauteur, imperiousness. self-love. Deficiency—Self-distrust, humility, diffidence; lack of self-respect, dignity and self-reliance; servility.

23. Firmness.

Stability, decision, perseverance, persistency, fixedness and tenacity of will and purpose; resolution, determination, positiveness; the disposition to hold out, endure, and to pursue to the end; thoroughness. Excess—Wilfulness, obstinacy, stubbornness; unwillingness to yield, stupidity. Deficiency—Irresolution, changeableness, indecision, feebleness of will.

MORAL AND RELIGIOUS SENTIMENTS.

24. Conscientiousness.

Moral principle, obligation, honesty, sense of justice, truth and duty; rectitude, integrity, consistency, equity, accountability. Excess—Self-condemnation, morbid sense of justice and duty; disposition to be remorseful, scrupulously exacting and censorious. Deficiency—Unscrupulousness, and indifference regarding right and wrong; lack of moral principle, consistency of character and conduct, and reliability.

25. Hope.

Prospective anticipation; gladsomeness of mind; expectation, optimism, buoyancy, enterprise, speculation; confidence and belief in the possibility of realisation of the mind's desires regarding matters affecting both the present and future states of existence; sense of the soul's immortality. Excess—Unreasonable anticipations and expectancy; air-castle building, viewing everything through "pink spectacles," and making rash promises. Deficiency—Lack of enterprise, pessimism, despondency, gloom, sadness, doubt, melancholy, failure, despair.

26. Spirituality.

Sense of, and enjoyment of spiritual existence and manifestations; love of the marvellous and wonderful; belief in Providence, spiritual guidance, mysticism, the supernatural, occult and things unseen; the medium of inspiration, inward-perception of truth and spiritual monition; faith, impressibility, trustfulness, belief. Excess—Credulity, superstition, a fantastical and visionary state of mind; fanaticism. Deficiency—Scepticism, incredulity, unimpressibility, lack of faith, unbelief.

27. Veneration.

Reverence; respect for superiority, greatness, age, antiquity; filial love, sense of holiness, religious aspiration and devotion; adoration for Deity, worship, submissiveness, humility, dependence, obedience. Excess—Idolatry, hero-worship, slavish deference to rank; bigotry, religious intolerance, servility. Deficiency—Lack of reverence and respect; ignoring of forms, ceremonies, conventionalities; disregard for the aged and venerable, and for things sacred; undue familiarity.

28. Benevolence.

Sympathy, liberality, charity, kindness, good-nature, tenderness, compassion, generosity, philanthropy; desire to do good, to help others; interest in the welfare of humanity, and in progressive and reform movements affecting the greatest good for the greatest number. Excess—Profuse,

generosity and liberality; morbid sympathy, prodigality of means, possessions, services. Deficiency—Lack of sympathy or interest in other's sufferings and welfare; inhumanity, selfishness and ingratitude.

PERFECTING & SEMI-INTELLECTUAL SENTIMENTS

29. Constructiveness.

Interest in, and conjoined to other faculties, ability to manifest mechanical ingenuity, skill and contrivance; aptitude in the use of tools, in putting together, making and fashioning things, garments, etc.; handicraft, dexterity; interest and insight into machinery; versatile talent in mechanism, inventing, business organising and planning, and in the arts, poetry, literature, music. Excess—Mania for inventing, building, re-constructing; employment of time and means in impractical, selfish and harmful constructions, inventions and contrivances. Deficiency—Awkwardness in the use of tools; inability to understand machinery, lack of contrivance.

30. Ideality.

Sense of the beautiful in nature and art; refinement, taste, scope, fancy, susceptibility, expansiveness; love of perfection, creative imagination, poetic sentiment and imagery; sense of propriety, elegance and gentility; appreciation of whatever is exquisitely lovely, admirable, elevated, ideal, beautiful, perfect. Excess—Fastidiousness, ultra-refinement, astheticism, punctiliousness. Deficiency—Lack of refinement, imagination and susceptibility; common-place, gross.

31. Sublimity.

Perception of the vast, grand, sublime, romantic, and infinite; appreciation of the sublimely stupendous, wild, rugged, romantic and magnificent in nature or art. Love of contemplating magnitude, grandeur, vastness, and the majestic and illimitable. Excess—Exaggeration, extravagance, bombast. Deficiency—Inability to comprehend or appreciate the majestic or sublime.

32. Imitation.

Mimetic talent, capacity to imitate, copy, work to pattern or design, trace, mimic, gesticulate; versatility of manner; ready tendency to do as others do, and adaptably pursue different kinds of work and spheres of life; assimilation. Excess—Servile imitation, lack of originality; too great a tendency to imitate others; buffoonery. Deficiency—Inability to imitate, copy, or conform to others, oddity, eccentricity.

33. Mirthfulness.

Appreciative perception of wit, fun, humour; sense of the absurd, ludicrous, incongruous and inconsistent; disposition and ability to be humorous, witty, droll, comical; to ridicule, make fun, entertain, play tricks, and heartily join in gleefulness, jollity, and laughter. Excess—Ill-timed, ridicule, levity; disposition to play practical jokes at other's expense, clownishness. Deficiency—Inappreciation and distaste for jokes, fun, wit and humour; exceeding sedateness.

PERCEPTIVE AND OBSERVING FACULTIES.

34. Individuality.

Aptitude for observation; perceptive power; curiosity and desire to see, to come into personal touch with, inspect, scrutinise, examine, and distinguish and identify things and objects and their individual existence, without reference to their special qualities; other faculties noting and taking cog-

nisance of their qualities, usefulness and application. The faculty of Individuality simply interests itself in seeing and noting things and objects. Individuality is the minutely observant and physiognomical faculty, particularly useful in discovery, and in all matters appertaining to science, facts, and detail knowledge. Excess—Inordinate and prying curiosity, and impudent staring. Deficiency—Dullness of observation; disinterest and inability to separately notice natural surrounding objects.

35. Form.

Perception and memory of faces; and of forms, shapes, outlines, configuration, looks and resemblances. It aids in drawing, copying, reading, spelling, sketching, and shaping things by the eye, and in cutting out and fashioning. Excess—Undue sensitiveness regarding the recognised shapes, fashions and formation of things: and the tendency to see imaginary forms of persons. Deficiency—Inability to remember faces, things, persons or objects by their form and shape.

36. Size.

Cognisance and judgment of proportions, bulk, dimensions, magnitude, space, divergences in quantity, perception of parallels, distances and perspective; ability to measure by the eye; to perceive and judge of the relative fitness and adaptation of parts. Excess—Being too extremely exacting regarding distances and disproportions. Deficiency—Inability to judge of proportions, or to estimate size and distance.

37. Weight.

Perception of the laws of specific gravity and motion; of resistive forces, equilibrium, and perpendicular; ability to balance the body in athletic, gymnastic, and physical culture exercises, riding, walking, dancing, etc.; and to direct muscular action in the delicate application and uses of apparatus, machinery, mechanical appliances, tools, surgical operations, shooting, sleight of hand performances, etc.; manipulatory skill. Excess—Attempting foolhardy and dangerous feats of acrobatic balancing, climbing, mountaineering, horsemanship, rope-dancing etc. Deficiency—Inability to judge of resistive forces, weight or balance; clumsiness in walking.

38. Colour.

Perception, memory and application of colours, hues, shades and tints; taste and ability in matching, arranging and blending colours artistically. Excess—Too lavish employment of colours. Deficiency—Inability to judge of, remember or blend colours; colour-blindness.

39. Order.

Neatness, method, system, arrangement; ability to systematise ideas, to lay out work and to work by rule; helpful in organising, observing of business and other rules, laws, customs, canons, etc. Excess—Perverted neatness and fastidious exactitude. Deficiency—Lack of method; slovenliness.

40. Calculation.

Comprehension of numbers, talent for enumerating, computing, reckoning, estimating and remembering figures, and for mental arithmetic. Combined with the reasoning and perceptive faculties it gives mathematical ability and aids in geometry. Deficiency—Inability to compute numbers; dislike for figures.

41. Locality.

The geographical faculty; perception of the direction and relative position of objects; memory of localities, positions, scenery and places; and of where things are seen or placed; love of travelling, exploring and seeing places. Excess—insatiable roving desire to travel and see new places. Deficiency—Unable to remember localities, or find way without a guide.

LITERARY FACULTIES.

42. Eventuality.

Retentiveness of memory, and aptitude for displaying knowledge. Perception and memory of past and present occurrences and phenomena; cognisance of what is transpiring around; ready recollection of facts, incidents happenings, history, events, circumstances, news, stories, general knowledge, and of whatever has been seen, heard, read or previously known and experienced. With large time and calculation—memory of dates. With large form, size and language—of words and names. When large this faculty greatly facilitates the general memory, and memory in relation to all the other faculties. Deficiency—Weakness of general memory, even of matters well understood; forgetfulness, confusion of ideas, and inability to recall.

43. Time.

Appreciation and recollection of the duration, succession and lapse of time, seasons, periods and events, and cognisance of the value of time; punctuality; regularity; ability to keep time in music and measure duration and pause in melody and rhythm; memory relative to the time when things occurred; the chronological faculty. Deficiency—Lack of punctuality and indifference regarding the lapse of time.

44. Tune.

Appreciation of music; sense of modulation; emphasis, accent and pronunciation in speaking, reading, singing; perception and recollection of tone, sound, melody, harmony, and ability to learn and remember tunes. Excess—Constant indulgence in music and singing at improper times and places, and to the neglect of more important duties. Deficiency—Monotony of vocal articulation, and inability to appreciate or learn music.

45. Language.

Linguistic talent, verbal memory; faculty to express thoughts, feelings and emotions by words; ability to learn and speak different languages; communicative expressiveness in countenance, gestures, deportment, nature, art, literature, music, conversation; verbal expression, fluency of speech. Excess—Incessant talkativeness, verbosity, redundancy of words, garrulous loquacity. Deficiency—Inability to speak or converse freely, hesitancy of speech; lack of conversation and verbal expression.

REFLECTIVE, REASONING AND INTUITIVE FACULTIES.

46 Causality

The cause-seeking, enquiring, resource creating, metaphysical faculty; power to think, plan, contrive, adapt means to ends, discover, invent, philosophise, argue and reason from cause to effect; originality of thought, comprehensiveness of understanding, mental grasp, deduction, depth, profundity; recognition of the connections subsisting amongst phenomena; ability to think abstractly, synthesise, investigate, trace things and phenomena back to their original source and forward to their consequences; conception and comprehension of theories, schemes and philosophies. Excess—Impractical theorising and metaphysical speculation. Deficiency—Shallowness of thought and reason; lack of originality.

47. Comparison.

Perception of analogy, similarity, differences, resemblances, harmonies, discord, contrasts; inductive reasoning; power to classify and connect ideas and the relation of things and objects with signs; ability to analyse, discriminate, criticise, dissect, illustrate, demonstrate, draw inferences, and appropriate knowledge. Excess—Captious criticism, fault-finding, redundancy in the use of metaphor and allegorical figures of speech. Deficiency—Poor ability to perceive analogies, argue or apply knowledge.

48. Human Nature.

Intuition; the psychological, detective, character reading faculty; instinctive insight and perception of character and motives; penetration of mind, discernment, sagacity, prophetic foresight, predictive instinct, prescience; capacity to "see beneath the surface"; interest in, and knowledge of, human nature, and ability to intuitively discern and judge of character and motives, and of existing aspects of circumstances from first impressions. It is this faculty which culminates interest in all phases of character reading, human nature studies, phrenology, physiognomy, psychology, prophetic predictions, clairvoyance, etc. Excess—Suspicion, predictive imposition, morbid prognostications and divination, harbouring harmful presentiments. Deficiency—Lack of interest in human nature and of intuitive judgment of character and motives.

49. Agreeableness.

Affability; persuasiveness, amiability, suavity; smoothness, grace and ease of manner; urbanity; disposition to be youthful, winning, pleasant, bland, pliable, fascinating, adaptable, conciliatory; ability to interest, please and entertain. Excess—Affectation, flattery, palaver, blarney. Deficiency—Sedateness, brusqueness, bluntness.

"KNOW THYSELF,"

It was the custom in olden times, after building a temple, for the ancient sages and philosophers to assemble to consider a motto for their public edifice, and these were the words selected and written in golden capitals on the splendid Temple of Delphos, as the most important maxim that the wise men of Greece could hand down to unborn generations. "Know thyself." How impressive these words must have been upon the minds of both young and old, as they glittered in the sunshine. The progressive individual desirous of making the most and best of his natural capacities, needs to *know himself* phrenologically, and how he may use his gifts to the best advantage. Phrenology claims to be the most practical of all other systems of mental philosophy, because it gets at the source of mental manifestations. It demonstrates that the brain is the organ of the mind; where there is a want of brain, there is a corresponding want of intelligence, as an illustration compare the small heads of idiots, with the large heads of philosophers, men of intellect, and leaders of thought. Size, other things being equal, denotes power.

We are pleased to present to the readers of "The Character Builder," one of the most distinguished character readers of the world, J. Millott Severn, of Brighton, England, who was recently elected president of the British Phrenological Society. Mr. Severn has devoted his life to the science of Phrenology, and has delineated many thousands of characters. Among his patrons are some of the most eminent men and women of Europe. Mr. Severn has written considerable on the history and science of Phrenology, and has continuously put forth an effort to place Phrenology on the high plane which it justly deserves.—*From "The Character Builder," Salt Lake City, Utah, July*, 1905.

The Science of the Mind.

Professor Millott Severn's visit to Aldershot last week recalls, in its degree, a famous experience of Caesar—he came, he saw, he conquered. The Professor came from Brighton, at the request of the Debating Society, to lecture to them on Phrenology; he saw, before him at the Aldershot Institute, an audience which overflowed from the concert-room into the library, and included many whom a previous debate had discovered as sceptics; his conquest was attested by the growing interest shown in his discourse and the subsequent rush, extending to the next morning, for personal delineations. The apostles of Phrenology who were responsible for the visit can congratulate themselves on having aroused considerable interest locally in the science of the mind.—"*The Aldershot News*," *January 25th*, 1902.

THE FUNDAMENTAL PRINCIPLES OF PHRENOLOGY.

The term Phrenology is derived from two Greek words—*phren*, the mind, and *logos*, science, signifying science of the mind. As a system of mental philosophy it aims to explain the organs of thought and feeling by studying the organisation of the brain during life.

Its fundamental principles are:—

The brain is the organ of the mind, or the medium through which the mind manifests its powers; just as the eye is the organ of vision, the stomach of digestion, and the heart of circulation.

The brain is not a unit, nor a single organ or power with one function only, but is composed of a number of different parts called organs, each possessing a special mental function.

Size is a measure of power, other things being equal, as health, quality, activity, culture, &c.

Not only is the brain as a whole subject to fixed laws of growth, size, position, &c., but each of its component parts, or organs, is in like manner subject to the same laws; and each of these organs performs its function more or less vigorously according to its conformity thereto. Consequently, if there be an imperfect or incomplete development of the mental organs, the functional power of such organs will be imperfect.

Faculties are possessed in different degrees of power by different individuals, and also by the same individual; and, though

it is possible to cultivate a small or weak faculty,

or restrain a large one so as to greatly improve or modify its action, genius or great mental gifts are usually innate qualities, born with the individual, or brought out by culture or special circumstances.

The formation of the head affords to the properly qualified examiner, such positive indications of the location, size, and degree of functional power of the mental organs as to admit of an accurate estimate being made of all the mental characteristics, the moral and social dispositions, and the intellectual capacities of all persons possessing healthy brains.

The foregoing is a brief summary of the fundamental principles of Phrenology.

The Claims of Phrenology

to rank as a science have frequently been disputed; yet, whatever may be set forth to the contrary, Phrenology undertakes, and is, all that is required of a science, namely, "knowledge reduced to system, or a branch of knowledge which gives positive statement of truth, as founded on the nature of things, or established by observation and experiment."

Phrenology is founded on observation, and it is only by long and continued observations, comparisons, and careful analysis, that the immense accumulation of facts relating to the science have been established, many of them by men of both note and learning—Drs. Gall and Spurzheim, the discoverers and founders of Phrenology, Mr. George Combe, Drs. Andrew Combe, Vimont, Hoppe, Broussais, the Fowlers, and others, some of whom were very sceptical before thoroughly investigating the subject for themselves. Mr. George Combe, who in his early manhood was a devoted disciple of Dugald Steward and

the Old School of Philosophers,

was a decided sceptic of what was then termed the new science, and when Dr. Spurzheim first came to lecture on the subject in his native town, it was not until he had commenced his second course that George Combe could be persuaded to attend his lectures, yet, next to Gall and Spurzheim, he became our greatest phrenologist; and Dr. Vimont was so opposed to Phrenology that he spent six years in collecting a large number of skulls, casts, drawings, and other data, amounting to several thousands, and at a great cost of time and

money, with the object of overturning the science, but after carefully examining his collection he was converted to the doctrine of Gall and Spurzheim, and afterwards became one of their greatest supporters.

Some writers have endeavoured to prove that the brain is a unit, and that its whole power is employed in each mental operation;

but observation shows

that a number of different faculties may be in active operation at the same time, acting towards different objects and for different purposes; for instance, we think, see, and remember, or we may experience the sentiments of love, hope, and fear all at the same instant.

Dreaming, also, or incomplete sleep, where one or more of the faculties are still awake and active.

Partial idiocy, in which the mind seems to be nearly or quite a blank on some points, whereas, on others, there may be manifested the ordinary amount of strength.

Partial insanity, where the mind raves on one or more particular subjects, yet may be quite sane on others; and partial genius, where a person manifests great talents or mental powers in some particular direction, yet in others is quite deficient, as in the case of Mr. George Combe, who was a profound reasoner and philosopher, yet was very weak in the faculty of calculation,—are all instances

Proving that the Mind is not a Single Organ.

Again, the fact that when wearied by the exercise of one class of faculties, we may turn to a subject which calls into play other faculties, and experience a feeling of restfulness, is explicable only on the theory that the mind has many powers, each of which may in turn be called into activity, or be allowed repose.

The Mental Faculties more often act in Groups than Singly.

There are several groups of faculties, and each of these groups is represented by organs located together in the brain. The intellectual organs are situated in the forehead or frontal lobes of the brain; the social and domestic organs in the back-head or posterior lobes of the brain. Those of passion, appetite, force, executiveness, and self-preservation in the side-head or middle lobes of the brain; while those of an aspiring nature, ambition, pride, dignity, and self-respect are in the crown of the head, and those of sentiment, sympathy, spirituality, morality, and religion in the top-head.

This will give an idea

of the harmony existing in the system of Phrenology, and will also show how characteristic each group is of the position in which it is located, for not only does each organ occupy a position which is best suited to the execution of its function, but near each organ will be found such other organs as are necessary for its support and co-operation.

This systematic, and, one might say, seemingly

Perfect Arrangement

as regards the localisation of the mental organs were not conceived all at once, as the opponents of Phrenology have insinuated, by some impractical theorist, and compartments mapped out as seen on busts and drawings, and the different faculties of the mind assigned to different parts of the head according as the imagination led to suppose the place appropriate to the power. The successive steps by which Dr. Gall proceeded in his discoveries, are

particularly deserving of attention;

he first observed a concomitance between particular talents and dispositions and particular forms of the head; he next ascertained, by removal of the skull, that the form and size of individual parts of the brain are indicated by these external forms; the brain being afterwards minutely dissected, and light thrown upon its structure. Each organ was discovered separately, or the discovery of one led to that of another; and it was not until thousands of observations, experiments, and careful comparisons had been made, followed by substantial proofs confirming these discoveries, that each was accepted and established.

At present we recognise forty-two faculties of the mind, each having its special organ located in the brain; and each faculty thus far discovered is

Indispensable to Man's Happiness

and well-being. There are no bad faculties in themselves; the folly and crime which disgrace human society, spring not from their legitimate use, but from their abuse and perversion.

From these mental organs—acting singly, or in groups, or in combination with the various temperaments, or physical conditions—emanate all our actions, our mental aspirations, social feelings, propensities, passions, moral and religious sentiments, intellectual faculties, memory, perceptive, observing, planning and reasoning powers.

The system as yet does not pretend to be perfect, yet, I believe it is possible for one well versed in the subject to be able to trace every action of the mind, every phase of character, mental characteristic or manifestation to the activity and development of the brain or some mental organ, or combination of organs, combined with temperamental conditions.

Phrenology is, as it were, an open book, a complete index to all mental manifestations; and may be justly termed

The Only True Philosophy of the Human Mind.

When Dr. Gall in conjunction with Dr. Spurzheim first advocated their doctrines by writing and lecturing on the subject, their views were ridiculed by the majority of their professional brethren in this and other countries; but after a time a considerable number of eminent professional men looked more favourably upon their work. Since the time of these early phrenologists

the Science has had a varied career,

and has from time to time met a good deal of opposition and criticism; yet, it has stood the test, and no better system of mental philosophy has been discovered.

There are, we know, some who do not choose to believe in Phrenology: or who may have doubts regarding it,but such have only to study and investigate the matter for themselves to receive ample proof of

Its Truthfulness and Usefulness.

Phrenology is true, although like some of the other important sciences, it has remained undiscovered through the early ages. It has nevertheless existed since the creation of man; and it is a noticeable fact that nearly every philosopher, from Aristotle downwards, has had some vague, or indistinct ideas that there was something more in the size, contour, and texture of the brain, and shape of the head than was generally credited to it.

Of course there are

Unhealthy, or Abnormal Conditions

and instances in which the mind becomes morbid as a whole, or where some particular faculty has been thrown out of balance, and in these cases we cannot always judge of its action any more than a physician who thoroughly understands the bodily and physical conditions can always account for some hidden disease, that baffles, or defies his past experience; but, this should not detract from the value of the science. The natural tendencies of the mind, Phrenology clearly and definitely explains, and one well versed in the science can determine the dispositions and mental capacities of persons hitherto unknown to them with such accuracy as to leave little room for doubt or scepticism.

The Power of each Mental Faculty,

and its tendency to action, is in proportion to the size of its respective organ. Size, other things being equal, is a measure of power. This principle holds good throughout all nature wherever objects are compared possessing the same qualities. A large muscle possesses greater strength than a smaller one, in fact anything large is stronger than a small thing of the same kind, quality and texture: so is size of brain, likewise size of any particular organ, a measure of its power. The greater the size of organ, the greater will be its power of manifesting its faculty, and the smaller the organ the weaker will be the power of manifestation of its faculty.

To judge of the size of the mental organs requires much practical experi-

ence, as it is chiefly by comparison, and by

Studying relative differences,

that the exact amount of mental capacity of the brain, as a whole or of its individual parts, may be arrived at. We have no means, as yet, of measuring the brain with mathematical precision, and it is quite likely that if this could be done it would be of no great advantage, as there are many other things which require to be taken into account in judging and summing up character and the amount of mental capacity a person may possess, such as health,

Quality of Organization,

the balancing of the organs, the activity of the brain, and the influence of the temperaments, &c. Size denotes strength only in conjunction with these conditions, consequently one may have a large head and but a poor manifestation of intelligence, or one may have a small head with a manifestation of high-class mental power in one or more directions. Yet, as a rule, a deficiency of brain accompanies a low degree of mental power, and persons of commanding mental capacity invariably have

Heads above the Average Size.

This can be seen by comparing the heads of statemen and leaders with those of idiots, and even of men of ordinary intelligence.

In the lowest class of idiots the circumference of the head, above the ears, measures from 13 to 17 inches; in a full-sized head the circumference is 22 inches, in females from half to one inch less. In such idiots the distance from the root of the nose measured over the top of the head to the occipital bone is 8 to 10 inches, in a full-sized head it is 14. The

Heads of Barbarous or Savage Races

are smaller than those of the civilised. The negro skull has a brain capacity averaging 82 cubic inches; the higher tribes of American Indians, according to Prof. S. G. Morton, have a brain measurement of about 90 inches; while the measurement of the English and German encephalon, internally, is placed by the best authorities at over 100 cubic inches.

A person with a small head will sometimes manifest much talent,

Brilliancy and Mental Activity,

and be able to pass off as an adept for the time being; though it is usually a matter of memory, or a temporary activity of certain faculties rather than power to reason, which enables him to do it; he will lack that lofty comprehensiveness of mind, strength of understanding, power to organise, philosophise, to grasp the details of subjects, and to reason deeply and broadly, which are necessary in accomplishing great schemes and undertakings; this alone the large head and great mind can do—the large head which is not always so brilliant as it is powerful, stable and thorough.

Again, education and the degree of activity and

Exercise of the Mental Organs

are important elements in modifying the effects of size. The muscles, by exercise, become more supple, dense and firm, and the brain is in like manner affected. When any mental organ is called into activity the blood flows more freely to that part of the brain; it is thus invigorated and strengthened, and by depositions of the required substance its size is increased. The circulatory system of the brain is very complete, and adapted to supply it with a large amount of blood. According to Haller, one-fifth of the blood which leaves the heart goes to the brain.

There may, in some cases, be difficulty in estimating the extent to which a faculty, or group of faculties have been exercised, but

usually this is discernible

by the even development and the particular rounding out of that part in which the organs exercised are located, and the skull also in that part is apt to become thinner and more dense in its structure; the outer teguments of the skull and the skin is of a finer texture, and if the faculties have been recently exercised vigorously, on feeling the head there will be a greater heat in that part most exercised than in other parts of the head.

It must not, however, be imagined that phrenologists feel about the head for "bumps." This has long been

A Misleading Idea.

If an individual's character depended on "bumps," some would have no character at all. It is true many persons have an irregular formation of head, exhibiting protuberances here and there corresponding with the development of the mental organs, but others have heads as even and almost as round as a ball, with no special protuberances, and generally speaking the latter condition is the most favourable, as there will be manifested more evenness of disposition, and if the head is large the individual may be possessed of superior talents in more than one direction.

The Temperaments

have also an important bearing on Phrenology, as they aid much in determining the degree of vigour, activity and endurance of the mental powers; for instance, it would be very impractical to advise a person, because he had large constructive talent, to be a builder or a mechanical engineer, if he had not also the requisite physical strength and temperament favourable, or another to train for a mental pursuit unless he had a temperament as well as mental powers adapting him for such pursuit.

There is a number of temperaments; the sanguine, the bilious, the lymphatic, the nervous, the phlegmatic, the melancholic, &c. In a later classification these are embraced in the

Motive, Vital and Mental

temperaments. The motive temperament, or mechanical system, comprises the bones, ligaments, and muscular framework of the body, giving action, energy and endurance. The vital temperament, or nutritive system, embraces the internal organs, including the thoracic and abdominal organs of the body, the lymphatics, the blood vessels and the glands, giving life, warmth, geniality, enthusiasm and planning capacity. The mental temperament, or nervous system, includes the brain, the spinal cord and nerves, giving mentality, sensation, spirituality, emotion, thought and feeling.

Up-to-date Revised Classification.

Mr. J. P. Blackford, Past President of the British Phrenological Society, Incorporated, and editor of the *Popular Phrenologist*, has suggested what may in future be recognised as the most useful and suitable classification of the temperaments for Phrenologists to adopt, viz. :—The Osseous Temperament—which comprises the bony framework of the body. The Nutritive Temperament—embracing the organs of digestion and assimilation, and the lymphatic and excretory organs. The Muscular Temperament—embracing the ligaments, and muscular system. The Thoracic Temperament—embracing the heart, lungs, and circulatory tubes and vessels. The Nerval Temperament—embracing the brain, the nerve tissues, and the whole nervous system.

Want of space prevents me giving more details, but a fuller description is given in the July, August, and September issues, 1904, of the *Popular Phrenologist*, price 1½d. each, post free, from 68, West Street, Brighton.

To judge of the temperaments, some knowledge of physiology and anatomy is necessary, and the more known of kindred subjects the better.

That the brain and skull grow together is not, by some, easily understood. The brain is a mass of soft, insensible matter, and is chiefly composed of two substances, one found almost exclusively in the interior, while the other forms the outer surface. The internal portion is fibrous, while the outer is soft and pulpy. Some may wonder how the delicate substance of the brain can press into shape the hard, bony material of

The Skull.

The skull, though strong and hard, adapts itself to the growth of the brain from infancy to maturity, or rather, the two grow together, just as the skin grows on the body, or the shell around the kernel of a nut. It increases in size as the brain increases, and alters its shape according to the development of the interior mass; and in old age or disease it suffers a diminution corresponding to the decrease of the brain. In cases of hydrocephalus, or water on the brain, if the disease is gradual the skull sometimes grows to an enormous size.

The Brain

is composed of two principal parts, the cerebrum, or large brain, and the cerebellum, or little brain, which in the adult head bears the relation in point of size of one to about eight. The cerebrum is divided into two equal portions, each having an oblong form called hemispheres, and both of which contain the same series of organs; the brain is consequently a double organ, just as the organs of sight and hearing, &c., are double, so that it is possible for one hemisphere to be injured and the mental operations to be carried on properly by the other, though perhaps not with the same degree of strength.

Each hemisphere possesses numerous irregular and winding folds, or ridges, called convolutions, which are separated from each other by depressions of various depths, usually of about an inch. These

Foldings, or Convolutions,

allow a great amount of nervous matter to be packed in a small compass. It is estimated that if the whole surface of the brain were flattened or smoothed out, it would cover about four square feet, yet by this system of convoluting it is easily contained within the cavity of the skull. The size, depth, and number of the convolutions are proportionate to the intelligence. In animals and idiots they are small and shallow, and increase in depth and number according to the increased scale of intelligence.

The Cerebellum

also has hemispheres, but is not convoluted like the cerebrum. It is more in the form of layers. Its surface, however, is traversed by many curved furrows, which vary in depth.

The cerebrum and the cerebellum, as well as all the other parts of the brain, are united by the *pons varolii*, a broad mass of fibres mingled with grey matter, which lies under and between the hemispheres immediately above the medulla oblongata, the capital of the spinal column. From the medulla oblongata, as the radial point, the medullary fibres proceed to all parts of the encephalon; hence, this point of the nervous organism is generally recognised as the medium of communication between the brain and the body.

The Brain is an Important Organ,

and in the study of physiology it will be seen that the more important an organ, the better it is protected. The heart, the lungs, the liver and kidneys, the spinal cord, the nerves and sight, are all more or less substantially protected according to the importance of their function in the physical constitution; the principal arteries take an inward course, and are usually well embedded in the flesh. In like manner the brain, being an important organ, is encased within the skull, which on examination is found to be admirably constructed and adapted for its protection.

The Bones of the Skull

are eight in number, and are united by a sort of dovetailing called sutures, in which the jagged edges of one fit exactly those of the adjoining bone. These sutures or divisions form a grand provision, as they allow the brain to expand somewhat when too vigorously exercised by study; or if in cases of accident or violence the skull receives a knock, the damage may only extend to these divisions, whereas, if the skull were entirely whole or one complete bone, the damage by a blow or accident might be much greater.

Objections are sometimes raised in reference to

The Thickness of the Skull

at different parts. The skull is, however, generally of uniform thickness, varying from about three-sixteenths of an inch or a little more to one-eighth, excepting at such places as are located the frontal sinuses, the mastoid processes, the occipital bone, the zygomatic arch, the temporal bones, and where the sutures meet. The natural difference and the tendency to vary in these parts according to the temperament and organisation of a person is usually

Well Understood by the Practical Examiner,

and due allowance therefore made. In persons of fine organization the skull is thinner and more dense in its structure, the *diplœ* between the inner and

outer plates of the skull being less than in those of a strong, bony, osseous temperament, while there are also other indications which enable the skilled examiner to determine with remarkable accuracy the size of the frontal sinuses, &c.

From the foregoing it will be seen that Phrenology is not only a science, founded on observation, but that it is also a practical science. Hitherto, the usual methods by which

Philosophers and Metaphysicians

have pursued the study of mind have been to shut the material world out, and to shut the mind in upon itself, and in this way reason or reflect upon their own consciousness, the result of which is that most of the writers on mental science have given to the world systems and doctrines which are little more than reflections on their own individual modes of thought and feeling; hence, the diversity of opinions which characterise their works. But in the system of Phrenology the study of mind has been pursued in a manner far different from any which has hitherto been employed, as its deductions rest on a foundation similar to those of the purely physical sciences.

Phrenology does not pretend

to explain the substance or essence of the mind as a spiritual existence, or how the spirit and body are united; much speculation thereto already exists. As phrenologists we simply recognise the brain as the organ of the mind or the material instrument through which the mind acts during life, and we account for mind only as it manifests itself through the physical organisation, and our inferences and deductions are based upon observation and the study of man's nature as it is manifested in his everyday life and actions.

Phrenology does not lead to materialism, or fatalism, or take away from a person's accountability or responsibility as some people suppose. On the contrary, when a person gets

A Truthful Phrenological Delineation

of his character he is probably more responsible than ever he was in his life before. It points out to him the strength of his mind, the various faculties of the mind, and those which require to be cultivated or restrained, and how to do so, and thus puts him on the track for making a fuller use of his natural abilities. It is often that persons have dormant faculties which are only fully

Revealed by a Phrenological Examination;

hence, the surprise of some when they are told of qualities they did not quite understand or think they possessed, or the disappointment of others who think they possess more than they really do. We are responsible only for that which we have and its improvement, and not for that which we have not.

GALL'S METHOD OF BRAIN DISSECTION. TELLING FACTS.

It is not uncommon for medical men, and theological and science students, to speak slightingly and even sneeringly of Phrenology. Yet how few physiological students and medical men of to-day know how much they are indebted to the founder of Phrenology? As a matter of fact, the system of brain dissection as taught in our medical schools and universities is the system discovered and taught by Drs. Gall and Spurzheim, Before the time of Gall the minute anatomy of the brain was quite unknown. The investigation of it by former anatomists could never have led to any useful results. They made horizontal slices of the brain with the scalpel, and only mutilated its parts without displaying its structure; but Gall and Spurzheim, by a method of dissection entirely new, unfolded the parts of the brain and shewed that its structure was fibrous, and that the manner of dissecting it caused former anatomists to mistake the middle parts for the medullary substance; in fact, so erroneous were the views and descriptions of this organ, that anatomists have even compared its substance to boiled rice, to paste and other inorganic masses. The methods of Drs. Gall and Spurzheim of dissecting the brain have not only shewn the fibrous structure of the brain, but have proved the most exact uniformity of nature in the structure of the nervous systems of animals throughout creation.

OUR CONTRIBUTORS.

Professor J. Millott Severn.

One of the most valued and consistent of our contributors is the subject of our present sketch. From the first number of our Journal to the present, Mr. Severn has given us from his stores of knowledge, some choice morsels, varied and attractive, dealing with the phrenological organs and their manifestations in practical life. One of the chief charms of his articles lies in his unconventional method of dealing with facts of every-day life, the prompting motives and inner feelings which influence us for good or evil. His wise reflections on these matters stamp him as a philosopher. Though a professional phrenologist he is no mere "money maker." He loves Phrenology with a devotion only too rare amongst those similarly situated; and no sacrifice is too great, no labour too hard, for him, if the labour or sacrifice is for his dearly loved Phrenology. Of indomitable energy and untiring zeal, he may be reckoned amongst the few, the very few, who are rearing the structure of phrenological science and philosophy upon the foundation laid by Dr. Gall. I say this advisedly, as though there are hundreds who call themselves phrenologists and seek to profit by their connection with the subject, yet the number of those who actually labour for the advancement of a knowledge of its truths for its own sake is indeed very, very small. Mr. Severn is one of this number, and when the fighting is over and the victory won, he will be recognised as a stalwart and a champion.

Born on the 20th May, 1860, it is nearly a quarter of a century since, when a boy, he first thought of Phrenology. His mother endeavoured, and with success, to impress upon his youthful mind the value of its teachings, she having gained information from a friend—Dr. T. Spencer Hall, a pioneer of medical mesmerism, and well known phrenologist. A discussion on Phrenology at an Improvement Society's meeting naturally excited his interest and roused in him a desire to master the details of the subject. From the village where he lived, he, as opportunity served, tramped to the nearest town to buy cheap pamphlets to the full extent of his pocket money, and these he read and re-read till they were quite worn out with handling. As his means increased he procured other works, and many a time has spent his last shilling on phrenological literature. When twenty years of age, he migrated to London to secure larger opportunities for prosecuting the study of what was now to him the one engrossing subject of his life. After many difficulties, he became a student of The O'Dells at the London Phrenological Institution. And, as the result of a systematic course of study, he succeeded in obtaining the Institution's Certificate in March, 1888. It was thus, after six years study in the village, and eight years in London that he was declared efficient as a phrenologist. What an object lesson is this, to those who, after scanning one or two books on the subject, and looking at the bust, consider themselves competent to read character. Mr. Severn was not, however, yet satisfied; there were other successes to be achieved, other heights to be won, and nothing short of the utmost attainment would satisfy him; hence, he continued his studies, though now practising as a professional phrenologist, until in 1892 he passed the examination, and obtained the Diploma of the British Phrenological Association, thus securing the highest credential possible to the phrenologist;—the Fellowship of the B. P. A.

With strong convictions and ardent zeal, a happy and most genial manner, Mr. Severn is a brother worker of whom we are proud, and one whose labours will result directly in increased happiness to thousands, and indirectly in a brighter and better life for millions yet unborn.—*From "The Popular Phrenologist," May*, 1898.

Professor J. Millott Severn, who practices at West Street, Brighton, may fairly be regarded as in the first rank of British phrenologists.

PRESS OPINIONS OF PROFESSOR SEVERN.

Mr. Severn has just completed a second very successful visit to Oxford, where he has examined over 2,000 of the University Students, Undergraduates and scholars of Christ Church, Balliol, and other Colleges.—Feb., 1894.

"Perhaps no Phrenologist who has visited this town has met with such unqualified success as has Professor Severn. Not only has his visit been generally successful, but he has been well patronised at his rooms in High Street, by the leading gentry, medical, and literary men of this district, who testify to his undoubted ability and scientific knowledge."
Sheffield Weekly Guardian, Jan. 5, 1889.

"Professor J. Millott Severn, of whose marvellous abilities as a Phrenologist the Press speak very highly, is now paying another visit to Bournemouth. That Phrenology is now recognised as a science is almost too well known to be repeated, and those who go to Mr. Severn with sceptical ideas respecting Phrenology, generally come away amazed at his skill, and at what to the uninitiated seems little less than miraculous.
Bournemouth Guardian, August 31 st, 1889.

"Professor Severn is not a pattering lecturer, but a learned scientist."—*Nottingham Evening News*, October 27th, 1888.

"A Phrenologist of really wonderful discernment. Truly this is a wonderful age when a man can read your character so aptly, in fact even better and more exactly than you know it yourself."—*Chat*, Portsmouth, June 29th, 1888.

"Professor Severn ranks high in his profession, and the wide knowledge and the undoubted ability with which he delineates character have been testified to in almost every town he has visited, where he has also been well patronised by all classes of society. Already he has received a large share of patronage from Boltonians."—*Evening News*, Bolton, March 29th, 1889.

"Mr. Severn stands A1 in his profession, and commands confidence. We would advise, especially Young Men about to start in life, to consult the Professor."—*Isle of Wight Times*, July 9th, 1891.

Professor Millott Severn is a splendid diplomatist, whatever rank he may take among the phrenologists. He has enlightened the good folk of Hastings as to the intellectual capacity of some of our respected citizens, in a style which does his own intellect infinite credit, and must cause considerable surprise to some of the more modest subjects of his phrenological expositions. Such transcendent geniuses as those which have been evolved from the inner consciousness of Professor Millott's "bumps," must have been born to hold the world in awe, and not to strut their life away upon so small a stage.

The poetry of earth is never dead,

and Professor Millott, albeit a phrenologist, is a decided poet. Hath not Keats told us,

Beauty in truth, truth beauty—that is all
Ye know on earth, and all ye need to know.

—"*Hastings and St. Leonards News*," *August 9th*, 1889.

During the long period through which my recollection of local affairs extends, I do not remember a single instance in which a tithe of the publicity has been accorded by the press to the discussion of matters phrenological as the coming here of Professor Severn secured. It must be that many are now taking more or less interest in phrenology, who, until Professor Severn's coming here, knew little about the science and cared even less.—*Editor*
"*Hastings and St. Leonards Observer*," *Sept. 7th*, 1889.

I consider Mr. Severn a most able and competent phrenologist; he has devoted many years of hard and patient study to the subject. He has been one of the most conscientiously painstaking pupils of the Institution, and has won his diploma after hard work of several years. In devoting his life to propagating Phrenology, he is undertaking what will not alone benefit himself, but what is of more importance, benefit others.

Yours truly,

STACKPOOL E. O'DELL,
London Phrenological Institution,
8, Ludgate Circus, E.C.

August 6th, 1889.

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